



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and their wives were waiting. Mrs. Anderson said, "it is a good time to pray." The two then went apart and plead the promise to the "two agreed on earth as touching anything they should ask," till the gentlemen came. A niece remarked, "I always knew when visiting Aunt Brooks when the hands of the clock pointed to a certain hour that she would go away very quietly, I knew where and for what." The command of Jesus, "enter into thy closet," was emphasized by her life-long habit.

A former pastor, Rev. C. C. McIntyre, D.D., of Pittsford, Vt., testified as to Mrs. Brooks in one of the letters of a long correspondence. "You did me good and helped me as no other person has." The writer, who succeeded Mr. McIntyre as her pastor, can sincerely bear similar testimony. Rev. J. W. Cooper, D.D., of New Britain, Ct., who preceded the two pastors mentioned, writes:

"My remembrance of Mrs. Brooks goes back to more than twenty years ago, and covers a brief period of two years. I went to Rockport from the seminary, young and inexperienced, and found her there in the strength and maturity of a splendid Christian character, held in high esteem by the church and exercising a wide and beneficial influence. An intimate acquaintance of two years, during which she passed through great trial in the illness and death of her husband, deepened my regard for her in every way. I learned not only to admire her calm and reverent Christian spirit, but also to confide in her practical wisdom and to depend upon her willing co-operation in all the different departments of our church work. Both my young wife and myself felt that she was our friend. Her home was a delightful place to us, from which we always went away encouraged and strengthened after rest. As I think of her now, looking back over these many years, she seems to me to have been a woman of unusual *symmetry* of character. She was self-reliant and trustful, self-respecting and humble. Strength and beauty, wisdom and love, were united in her, to a remarkable degree."

But the most touching and convincing testimony to her unforgetting ministries comes to us from the aged and oft forgotten saints whom with spoken or written word she sought to help on to heaven. Whoever else swerved, remitted effort, or grew cold towards church or pastor Mrs. Brooks never did. It was unsafe not to follow her advice, simply because it was uniformly wise. In personal presence and generousness, she always reminded the writer of Abigail, that "great" woman who succored David in his distress. In giving, she reminded me of the widow whose mites Christ commended, for she gave up to the full extent of her means; and also of the woman with the alabaster box, for nothing was too precious for Christ. She saw Him and did for Him in his ministers and his flock. In the distribution of her charities she did not forget the cause of peace, but identified it in her sympathies with the great mission work to which she was as fully consecrated as if she had been able to carry out her life purpose to be a missionary.

ELI JONES.

Among the many venerated men who have been swept away by the pulmonary diseases so prevalent throughout the world during the winter, we were made sad to see that of one of our oldest members, Eli Jones. A notice of his life and that of his wife Sybil, who preceded him to the heavenly home, appeared in a recent number of the

ADVOCATE. It was written *con amore*, by one who esteemed him personally and even more highly "for his work's sake." He died at China, Me., his life-long home, Feb. 2, 1890, at the age of 83, universally respected, but specially beloved and honored by the New England meeting of Friends, at whose head he sat for many years. His last thoughts, which were mercifully unobscured or unconfused by his disease, turned to the Mission at Mt. Lebanon, Syria, of which he was in some sense the founder and father.

Good-by, beloved brother, may the mantle of your strong sense, gentle wit and heavenly spirit fall upon more than one of us left behind!

THE BERLIN CONFERENCE.

Cardinal Manning, when asked by the editor of the *Deutsche Revue* what he thought of the German Emperor's invitation to the European powers to meet in a labor conference, replied:

"I think this imperial act the wisest and worthiest that has proceeded from any sovereign of our times. The condition of the wage-earning people of every European country is a grave danger to every European State. The hours of labor, the employment of women and children, the scantiness of wages, the uncertainties of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life. How can a man who works fifteen or sixteen hours a day live the life of a father to his children? How can a woman who is absent from home all day long do the duties of a mother? Domestic life is impossible; but on the domestic life of the people the whole political order of human society reposes. If the foundation be ruined, what will become of the superstructure? The Emperor William has, therefore, shown himself to be a true and far-sighted statesman."

THE GERMAN EMPEROR AS A LABOR REFORMER.

After all the conjectures as to the nature of the pure selfishness which inspired the Emperor of Germany to invite an international conference, the object of which should be the consideration of the complaints of working men, we are inclined to credit him with something which to the diplomatic mind seems inconceivable, viz., a sincere desire to improve the condition of his own subjects, who are day laborers, and a willingness that other nations should share whatever advantages may accrue therefrom.

Inconsistent as this movement is with the military conscription of Germany and the existence of his idle and devouring army which drains the life-blood of the nation, is it not conceivable that the young Emperor, dazzled with the glory of recent wars, educated into the belief that the greatest army is the greatest blessing, has never noticed the inconsistency, not to say absurdity, of his position—to be at the same time a military chief and a friend of the poor!

But let the conference be held by all means. Let labor make itself heard. It must then appear that industrious mechanics and farmers are made poor and kept poor by five years of virtually unpaid service in the army and by the consuming taxation consequent on insane militarism.